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himself to any punishment, says, "in fear of what shall I do this? Do I fear that I should suffer that which Miletus demands I should suffer?" *τοῦτο οὐ Μέληρός μοι τιμᾶται*. This phrase makes it perfectly clear that it was not Anytus but Miletus who proposed the death penalty for Socrates.

JOHN A. SCOTT

PURPOSE OF THE EXTRA CHARIOT HORSE IN THE *ILIAD*

When Automedon got ready the team and chariot for Patroclus, he brought under the yoke the two horses, Xanthus and Balius, and then he put into the side-traces the steed, Pedasus (*Iliad* xvi. 152).

Doctor Leaf in his discussion of this passage and the purpose of this third horse comes to this conclusion: "The use of the *παρήγορος* was perhaps to kick and bite rather than to draw; he would also be a reserve if a yoke-horse were killed." Xenophon has, without intending it, given a beautiful comment on this assumed use of the extra horse.

In Book iii of the *Anabasis* we have the story of the despair which seized the Greeks when they learned that their leaders who had gone to the Persian camp had been seized and were either prisoners or slain. Xenophon arose to the emergency by calling some of the most capable to a conference and by carrying through a resolution that other leaders should be immediately chosen in place of the lost leaders, and then he tried to encourage them and to inspire them with confidence. It is evident that the Greeks were especially down-hearted by their own lack of cavalry in view of the great number of Persian horsemen, but Xenophon solved this difficulty with these words: "If nay one of you is discouraged because we have no horsemen while the enemy have many, let him remember that ten-thousand horsemen are after all no more than ten-thousand men. No man ever yet died because he had been bitten or kicked in battle by a horse. (*ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανε.*) Men alone do whatever is done in battle" (iii. 2. 18).

It is perfectly clear from this that the men whom Xenophon addressed and Xenophon himself had never heard of horses being used in battle for kicking or biting the foe.

Even without this passage from Xenophon we are safe in assuming that the horses in the fighting scenes of the *Iliad* did not join in the struggle, since the warriors generally fought on foot with the horses and chariot in their rear, to which they withdrew in case of retreat, or which came up to them and carried them forward in case of an advance. In either case a horse could have had little occasion to kick or bite the enemy. The number of times in which a horse is wounded in the story of the *Iliad* makes it certain that reserve horses were needed, and such reserves were the *παρήγοροι*.

JOHN A. SCOTT